344 ate, and slept in the men's house. The men's house, out-
562 side of the flute chamber, was not rigidly prohibited to women, but very few entered and only on specific business. The dwelling houses were visited frequently by the men for occasional eating, to see their wives, to play with the children, or for a drink of water. However, the axis of the man's life was the men's house and that of the women the dwelling. Boys stayed with their mothers until they had finished being tattooed and were old enough to go to war, events that occurred concurrently at about the age of 17. Male solidarity in work and war was basic to Mundurucú culture, and the men's house was the primary institution in expressing, effecting, and perpetuating this cohesion. The married men of the village, many of whom were native to other villages, were effectively welded into a unit by the men's house. The young bachelors who might someday leave for the villages of future wives would similarly find a familiar matrix in the warrior group of their new village.

342 The dwelling house, as has been noted, was the
[591] residence of the matrilocal extended family. Each house had
254 one very large hearth and the griddle on which the beijú was made. Cooking was usually done communally. Game was placed on a large babricot and roasted for all the members of the family. If the food was to be boiled, it was put in a large clay pot around which the fire was built. When the
264 men wanted to eat, a man from each extended family went to the house and brought that house's food contribution back